

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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Vol. XXXV

October 3, 1918

Number 38

The War for Righteousness

By William T. Manning

America's Answer

By F. W. Gunsaulus

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OCT 19 1918

CHICAGO

The 20th Century Quarterly

For Adult and Young People's Bible Classes

Edited by Thomas Curtis Clark

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The governing purposes in the preparation of this new Lesson Quarterly are two: (1) To afford all necessary aids for a thorough and vital consideration of the International Uniform Sunday School Lessons; (2) To edit out all features of conventional lesson quarterlies which are not actually used by and useful to the average class. This quarterly is based upon many years' experience of the makers with the modern organized class.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

OCTOBER 3, 1918

Number 38

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the Act of March 3, 1879.
Published Weekly By the Disciples Publication Society 700 East 40th Street, Chicago

Subscription—\$2.50 a year (to ministers, \$2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra.
Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

The Church That Quality Built

IN Chicago is a store which has come to be the largest and best known in the entire world, setting standards for all other similar enterprises. It does not buy much advertising and it often charges more for its goods than other stores. It has been called "The store that quality built." Honest merchandising, courteous clerks, but above all the quality of goods sold, account for this success.

It is rather strange that so few churches realize the lesson of such a commercial achievement. Obsessed with the passion for numbers, the churches do not pay enough attention to the kind of members they receive, nor to the benefits which will be conferred upon these members by the church life.

Of course churches talk a good deal about quality but they often mean to use the word in a narrow social sense. A church of quality is a church of silks and satins. In such a sense the quality of the church is only such as would be assigned to it by tailors and haberdashers. What the great Head of the church would say of the quality of such a church might be quite another matter.

A church has a soul as truly as an individual does. Listen to what the Spirit says to the churches in the early chapters of Revelation. One church is luke-warm and another has been true even in Satan's seat. The praise and blame accorded these churches help somewhat to set forth what the church of quality is.

In our modern experience with churches, we demand a church that has a truly educational program as the early church had. This passion must be in the pul-

pit, in the Sunday school, in the missionary society and throughout the activities of the parish. It is the spirit that makes a modern library necessary in the church and which creates a market for the very best of religious literature.

The church of quality is also one that is full of human feeling. It is not a cold and exclusive place, nor is it loud and boisterous. The every-day ministries are practiced unostentatiously, but in Christ-like spirit.

Above all, the ideal church must have religion. The sense of the Unseen presence must be not only in the sanctuary but in the lives of the people. A church which abounds in these splendid things will not need to worry about numbers, money or prestige, for all of these things will be added unto it.

Can a State Do Wrong?

ARE the Ten Commandments binding only on individuals? Is the state above right and wrong? One would not suppose that such a question could be seriously discussed, but even before the war it was the position of many of Germany's leading theologians that the state could do no wrong. It was the modern version of the doctrine that the king can do no wrong.

Opposed to this diabolical doctrine even before the war was the teaching of America's progressive theologians that the nation has the same ethical ideal that a Christian man has. The state has an obligation of unselfishness, of service, of regard for the sanctity of human life which is the glory of the follower of Jesus Christ. The state which falls short of such a standard is an imperfect or a sinful state, or even a pagan state.

Some of the things that have happened in our world are to be understood in the light of this fundamental teaching. Neither England nor America were prepared for war. They had taken a terrible risk—how great only the history of the war will reveal—and had taken this risk because the soul of each nation desired peace and not war. More and more the spirit of the Golden Rule was making itself felt in the councils of these nations. While the Golden Rule kept England and America unprepared, a doctrine that the supreme duty of the state is strength had led to a military preparation in Germany the greatest in the world's history. The crimes and barbarisms committed by Germany in this war arise from the denial of any ethical responsibility on the part of the state.

It took a long time for courts to supersede private revenge in personal affairs. It may take some time to organize the world to restrain national criminals and try them in a court of law, but the day is sure to come. The free nations of the world hold their governments responsible and change them when they prove recreant to their trust. The nation is not greater than God, as the Germans seem to believe. God is greater than all nations and His will must be done.

The Spirit of Our Soldiers

HERE is a story that comes from Paris. It is told by "Billy" Levere, that most popular mid-western American secretary in France. "Association Men" reports it. Secretary Levere wrote:

"Two American soldiers were seated at a cafe on a street in Paris. As they glanced up they saw passing a bony horse drawing a rough two-wheeled cart on which lay the casket with the body of a French soldier boy draped with the colors. Behind the cart marched alone the bowed and aged widowed mother. Quickly the American soldiers rose to their feet, left their refreshments and respectfully fell in behind the little woman in her lonesome march to the burial of her son. A few moments later she was joined by two French soldiers. Together in silence they followed her to the cemetery. At the side of the grave of her boy the little woman turned and for the first time discovered them. She seized the hands of the American boys and raised them to her lips, affectionately kissed them, adding a mother's blessing."

And Levere, in telling the story, said: "Could anything better show the spirit of our boys in France?"

Refuse to Talk Peace

IT has been the strategy of Germany all through the war to keep her enemies talking peace while she was building up the war program in Germany. German socialists fanned the flame of a pacifist socialism in Russia, it is asserted. France was full of defeatist propaganda until the brave Clemenceau traced the evil to its source and a few executions rid France of her traitors.

In America the peace talk has been going the rounds in certain circles. Be sure that the ever watchful agents of the Kaiser, some of whom still go at large

in our country, will take every chance of encouraging such talk.

A look at the war map tells us, if we will but heed, why we are not ready to discuss peace. Germany has over-run a section of Russia nearly as large as the territory she had within her own borders before the war. She is willing that the allies should have their way about most matters on the western front, if she is allowed to steal an empire unmolested. This would bring peace now, but with such a present peace our children would fight in the streets of our own cities a generation hence in defence of our homes and our liberties.

There has been no willingness on Germany's part to make restitution to Belgium for the cruel wrong she did her. It will be discouraging to all future generations if the powerful nations do not push Belgium's claim for justice to a triumphant conclusion. So long as that brave little country lies under the heel of the conqueror, and so long as that conqueror is not willing to pay for the damage he has done, the war must go on.

The war is not over yet, for America has hardly begun to fight. Probably not a third of our prepared and preparing troops are in Europe. America will increase and Germany decrease until at last the pressure is unbearable and the black eagles will go down before the golden eagle of American liberty. Until then we shall buy liberty bonds and with grim determination do what lies at hand to do in behalf of victory.

The Evolution of Cooperative Religious Effort

REPORTS made by the district superintendents at the state convention of Illinois (these officers are still erroneously called district evangelists) tells the story of a new type of religious leadership and a new form of cooperation among the churches.

The bishop in the church of the second century was at first a kind of spiritual father to the weak church in outlying villages. He was an efficiency expert for people who were yet unacquainted with proper methods in religious work. Then there came a time when the church was organized on the model of the Roman empire, and the fatherly bishop was succeeded by the spiritual prince. Ever since then the free spirits in religion have feared anything that looked like a building up of ecclesiastical authority.

The district worker in Illinois reports a wide variety of religious activity. In one district the superintendent has helped as camp pastor to the "jackies." In other districts, the churches that were weak and struggling have been encouraged, taught in proper financial methods and inspired with new visions of their task. Once the only test applied to such a worker would have been the number of "additions" that he would have been able to report. While these men do add new members to the churches, there is no adequate method of reducing the story of their activities throughout the year to statistics.

The evolution of church work is in the direction of standardizing methods for the different types of communities. After awhile we shall have a literature on

church methods which has been worked out for these various kinds of communities, written by the men who have had opportunity of making a thorough research in in these things.

Thus there is coming among the Disciples of Christ a unity which does not rest upon authority at all, but upon service. A church may reject the kindly offices of the district superintendent, but in the long run this course will prove to be an unfortunate one. The district superintendent will have the kind of authority which arises out of efficient service and success.

The Hours That Tell

AFTER writing a vivid description of a long and trying day in the "Y" hut, where the men had to start from their pile of blankets on top of bed rolls at the six o'clock bugle call and were kept hard at it all day supplying the wants of the clamorous soldiers, Rev. Elmer T. Clark, an Association worker, puts this closing touch:

"It was after ten o'clock. In the deserted hut, the gloom pierced here and there by the tiny gleam of a half burned candle, the secretaries stood and surveyed the wreckage piled high around them. The place looked worse than in the early morning, but they could not clean it now. They could scarcely drag their heavy feet, but there was work still ahead of them, for the business of the day must be checked up and the beds laid. In the midst of this work the door opened cautiously and a few men slipped in quietly. They were billeted in the barn near by and had sneaked out and into the hut because their hearts were hungry and they wanted to talk, to unburden their souls to someone who would care, to seek advice, to tell their troubles, to ask that a letter be sent to mother or sweetheart in the United States. One wondered how the secretaries would stand the strain, but they listened with sympathy, and the lads were smiling again when they were sent away."

The Rubber Dam

A Parable of Safed the Sage

NOW, in the city where I dwell is a Dentist, and I entered his Shop, and sat me down in a Chair, and I said to the Dentist, I have a Tooth.

And he looked in my Mouth, and he said, It is a Bad One, but I will Endeavor to Fill it.

So he closed my Mouth with a Rubber Dam.

And as he did so, he Made Jokes about the Dam; but I cared not for them, for they were not Very Good Jokes, and I knew that he Made Them to all his customers. Moreover, I had other things to think of. And he fastened the Rubber Dam around my neck with a Stay, which had a Clamp at either end, and the two Clamps held to the two ends of the Rubber Dam.

And one of the Clamps laid hold of One Hair of my Beard.

Now what the Dentist did to my Tooth was a Plenty, and it caused me Sore Pain; but I bore it with-

out murmur, and I could not Talk. But all the Time I felt the Pain of the One Hair that the Clamp was pulling.

And after he had Worked at my Tooth for the space of Two Hours, he let me go.

And he removed the Rubber Dam, and he noticed that he had been pulling One Hair of my Beard.

And he said, I discovered that I have been Pulling One Hair, but I Think Thou canst not have noticed it in the Greater Pain of the Tooth. For I did bore to the Depth of the Fourth Part of the Length of thy Backbone.

And I answered, Thou hast Another Think Coming. I noticed it Every Second, and it Hurt.

And he Laughed, and he Mocked me, and he said, Next Time I will try to Hurt thee enough with my Drill so thou shalt not notice so Small a Thing.

And I said to him, That is where thou dost get left. For next time I go to another Dentist. Moreover, thou art Dead Wrong about the Philosophy of the Whole Business. For consciousness of the Greater Pain doth in No Wise Obliterate the lesser, and oftentimes it doth Aggravate it.

And he said, That is a New One on me.

And I said, I bore the Greater Pain without Complaint because I had Faith to Believe that it was Doing Good; but I Complained about the Lesser Pain because I knew that it was needless.

And I meditated much about this; for Often I have seen Men, yea and oftentimes Women, bear with Great Fortitude the Pain that must be, even the Pain which their Faith teaches them is for the Best, but they Resent it when they Suffer the Small Annoyances that are Needless and Valueless. Yea, though the sorrows of Life Bore to the Depth of their heart, they bear it Bravely behind Life's Rubber Dam; but they Kick against the Pricks of Life's Needless Pains.

And I said in my heart that I would seek so far as in me lay to avoid the Pulling of the single Hair that adds to the Life of my Brother Man a Needless Pain.

Love's Lantern

By Joyce Kilmer

(Killed in action in France, August, 1918)

BECAUSE the road was steep and long
And through a dark and lonely land,
God set upon my lips a song
And put a lantern in my hand.

Through miles on weary miles of night
That stretch relentless on my way
My lantern burns serene and white,
An unexhausted cup of day.

O golden lights and lights like wine,
How dim your boasted splendors are.
Behold this little lamp of mine:
It is more starlike than a star!

The Second Coming: Further Questions

In the course of the series of articles which Professor Willett has presented concerning the Second Coming of Christ a considerable number of comments and questions have been received either by him or at his office. It seems proper that some of these, bearing as they do on the general theme or on specific phases of the subject, should be given attention. This has been done in two or three previous issues. A final group is considered below.

1.

Please give what you conceive to be the full New Testament import of the term *parousia* as used in Matt. 24:3, 37, 39; 1 Cor. 15:23; Jas. 5:7; and 2 Pet. 1:16. Also the difference between it and the term *erchomai* as used in Matt. 11:3; 16:27; John 21:22, and Rev. 1:4?

The word *parousia* is the participial form of the verb to *be*, and in all the cases mentioned is properly translated the *being present*. In the contexts cited it refers to the coming of the Lord in glory as expected soon by his disciples. In meaning it differs in no way from the other expressions quoted, in which the verb to *come* is employed. These passages all refer to the same great expectation, save the one in Matt. 11:3, which goes back in its reference to the promise of Deuteronomy 18:15 and the latter anticipations of a coming prophet, king or servant of God. *Parousia* is rendered "presence", "appearance", "appearing", "coming", and "manifestation" in the various passages and by different versions. In all the instances referred to it appears to have the significance of a visible presence.

2.

What is to be said of Acts 1:9-11?

The passage is the familiar one describing the ascension of Jesus, and the words of the angels to the disciples, "This same Jesus, which was received up from you into heaven, shall so come in like manner as ye behold him going into heaven." It sets forth in the most vivid manner the writer's report as to what happened at the last interview of the Lord with the disciples. There is but one point that calls for discussion. The expression *hon tropōn*, translated in this passage "in like manner" has been rendered by some of the commentators "with equal certainty," following analogies in other portions of the New Testament. The purpose of this rendering is to escape the idea that the angels referred to the manner of Jesus' return, and were affirming only the certainty of the event. This does not seem a satisfactory treatment of the text. The writer seems to have wished to be explicit as to the departure and return of Jesus.

3.

It is a perversion of the facts to make Jesus' words on his second coming imply that he would return within a few years. The period of his absence as related to the disciples in Matt. 24, Mark 13 and Luke 21, suggests a long period of time. Jerusalem was to be destroyed, desolated, and trodden under foot of the Gentiles during the times of the Gentiles. Could this have been a fifty year period? Furthermore, in the parable of the pounds, which he gave to correct the false impression that "the kingdom of God was to immediately appear," he positively affirms that not until after his return would the kingdom appear, and in the parable of the talents he says that he will not return until "after a long time." Jesus also told the disciples that they would desire to see one of the days of the Son of Man, and should not see it, which is further proof that he did not say he would return in their lifetime.

In the cases mentioned above the Evangelists must

be given the right to interpret what they meant. In each of the three chapters cited the limitation of time is entirely explicit. One must concede that when they all three affirmed that all the things spoken of by Jesus were to be accomplished before that generation passed away they had no thought of being understood in any other than the usual meaning of the words. The destruction of Jerusalem and the devastations wrought by the heathen were a part of the expected tragedy of the near future, and the "times of the Gentiles" as understood by the disciples were the days in which the brutal forces of Rome would have their way with the holy city and its people. The "long time" of the parable is a part of the story rather than a statement as to the length of time before Jesus would return. But even taking it on this literal ground, would it be fairer to interpret the absence of a landlord as covering two or three, or even a dozen years, or nineteen centuries?

The questioner appears to be in error in saying that Jesus said he would not return until after "a long time." No such statement is made by our Lord regarding his own return. But it is quite true that he attempted to correct the feverish eagerness of those to whom he was speaking, for they put much of their hope upon an immediate political readjustment, that would end the regime of Roman oppression. It was natural that Jesus should seek to modify this impression, and insist that years might intervene before the expected consummation. In precisely the same manner Paul attempted in the Second Epistle to the Thessalonians to amend the opinion that had taken possession of those brethren that the coming of the Lord was to occur at once. And yet as all the facts show, the apostle expected the event during his life. The reference to the desire of the disciples to see one of the days of the Son of Man seems to have no bearing upon the matter in hand. The Master merely says that in the days of persecution which they will surely encounter soon they will long for his presence and comfort, as in the days of his flesh; or it may mean that in the stress of their troubles they will desire that his expected coming should be hastened. Neither of these interpretations obtrude any difficulty upon the expectation that within that generation the Lord was expected to come.

4.

I am wondering if it has occurred to you that your interpretation of the teachings of the Gospels in relation to this subject is rather ingenious. It may be that the great scholars agree with you, but what about the plain people of intelligence? Does it appear to you that they would see in the Gospels what you see? Is not any interpretation that is over-ingenious self-discredited? Your presentation of the subject is brilliant; but I cannot help asking myself if it is what Evangelists had in mind when they wrote the Gospels.

It is well to recall the exact facts in reference to this matter of the Second Coming of Christ, in order

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that any explanation offered may be judged in the light of the details so reviewed. The facts appear to be these:

1. Jesus is reported to have promised that he would return in visible form within a short period,—a period so short indeed that men then living would survive to the time, so short that those whom he sent forth to preach his message should not have finished their itinerary of the cities of Israel until the Son of Man should come. This was the distinct understanding of Jesus' friends, as the facts are reported in the New Testament, and the delay of his coming was a matter of some perplexity to certain of those included among the writers of these first Christian documents.

2. Jesus did not return in the visible and dramatic form so anticipated, nor has he so returned in the course of the centuries since.

To be sure both these statements are questioned, the first on the ground that the language of the New Testament does not imply an immediate return, and the second that Jesus has actually returned in one or another of the climaxes of religious history. The decision on these points must be made by each biblical and historical student for himself, in the light of the rather clear evidence presented by the Scriptures and Christian history. This ground has all been covered in the articles that have appeared in the foregoing series.

Is there a reasonable and convincing explanation of the paradox presented by the two facts just set down? The following are the ones between which the choice of those who wish to face the facts with concern only to find the truth will naturally fall:

1. Jesus was not omniscient. He himself distinctly disclaimed full knowledge of the future. He shared the apocalyptic views of his age regarding the manner in which the consummation of the kingdom of God would be realized. These details were subsidiary to the great ethical and spiritual purposes of his life. His supremacy and authority is in no degree impaired by these facts. His teachings regarding the essential themes of religion are self-vindicating and impregnable. The limitations of his knowledge were merely a part of that divine act of self-abnegation in virtue of which he was made like unto his brethren. These limitations no more invalidate the divinity and authority of our Lord than do his acceptance and employment of familiar but erroneous ideas regarding certain of the documents of the Old Testament, or the facts of the natural world. No one has ever been disturbed by his references to the rising of the sun or the ends of the earth.

2. A different explanation is given as follows: Jesus was not necessarily limited in knowledge, but he accommodated himself to the ideas and expectations of the age in which he lived. To have attempted to correct popular errors on subordinate and inconsequential subjects would have raised unnecessary difficulties in the minds of the people whom he addressed, and diverted their attention from the great themes to which he devoted his life. In the long run it makes very little difference what the people of any age think regarding the phenomena of literature and nature, or what are their speculations regarding apocalyptic hopes. Study

and experience correct whatever errors an age may cherish. It was no part of Jesus' purpose to undertake these subordinate tasks. He used popular language and ideas as they were best capable of enforcing the ethical and spiritual verities with which he was concerned. He spoke in a manner adjusted to the comprehension and the needs of the people, and the disciples reported faithfully what he said.

3. A third view may be summarized in this way: The first interpreters of Jesus shared in various degrees the opinions of their times. Jesus wrote nothing himself, and we are wholly dependent upon these disciples for our knowledge of what the Master actually taught. Their testimony varies on this question as to what he said regarding his return to the world. If the researches of scholarship regarding his teachings are to be trusted, the earliest body of these sayings of the Lord, the collection that forms one of the basic documents of our Synoptic Gospels, makes practically no reference to a visible and early coming, but refers only to the need of readiness on the part of his followers. The Gospel of Mark, the earliest of our memoirs of the life of Jesus, is much more specific and expectant. In the Gospel of Matthew in its present form the apocalyptic program reaches its fullest form. In the Gospel of Luke there is a marked decline of interest in the theme, although it is still held as a part of the accepted belief. In the Gospel of John, the latest of the four, the apocalyptic expectation has ceased to claim the interest of the circle in which the document takes form. It seems from these facts that there were various views in the early Christian community on this general topic, and that these variations of interest, perhaps this rise and fall of concern, have left their record on the pages of the New Testament.

Either one of these three explanations is entirely consistent with both of the two facts set down above, which seem by themselves to form a paradox. In reality there is no necessity that they should. It is natural that many questions should arise in connection with either one of the three suggestions offered. They are none of them without certain difficulties, when viewed in the light of our familiar attitude toward the Christian documents. The important inquiry is, however, Do they come nearer to an interpretation of the obvious facts than do the rather nebulous explanations which are frequently offered, and which seem on close inspection to lack just the essential element of a candid and thoroughgoing facing of the actual realities of the situation?

In the series of studies which have preceded these questions an attempt has been made to show why the third of these suggestions seems to the writer more satisfactory than the others. He must let the material speak for itself. If other explanations seem to any readers more satisfactory it is a manifest duty to let them have the right of way. There is nothing in the discussion that requires any elaborate apparatus of scholarship. It is after all the average intelligent survey of the facts that reaches a satisfying and permanent conclusion.

HERBERT L. WILLETT.

The War for Righteousness

By William T. Manning

Rector of Trinity Church, New York

WE are fighting for our lives and for our freedom, against the most monstrous and brutal power this world has ever seen—a power so diabolical in its principles, so black and bestial in its deeds, that we have found it hard to believe that such iniquity could actually be. We are pouring out our blood in defence of all that is holy and sacred in the earth, and that makes human life worth living. Never before has there been such a day of destiny, such an hour of moral crisis in this world, as that which we now face.

This war against Germany is a holy crusade. The call to us to enter this struggle came from God himself. We are fighting not alone for others, but also for our own lives, and our own homes. Now that we have taken our place, we shall not stay nor rest until the task is done. We shall give the whole strength of our life, our energy, our resources, all that we are and have, to crush and destroy this power from out of hell which has assailed the earth.

THE CHURCH MUST SPEAK CLEARLY

What is the duty of the Church in this great hour?

The Church which represents and speaks for Jesus Christ must speak openly, clearly, unqualifiedly, for the right. Never was there a case in which the issue between right and wrong was more clear than in this war. The Christian Church could not without disloyalty to its Head, and deep injury to its very life and soul, be passive or neutral in this conflict.

From the moment that Belgium was violated, nowhere on earth had the Christian Church any right to be neutral or silent. Everywhere its voice should have been heard in sternest denunciation of the inhuman deeds then committed and in fearless, unmistakable support of justice and right. Any church which directly or indirectly, by positive or negative action, has influenced or allowed men anywhere to be neutral, in this conflict, has a terrible stain upon its record. It has failed in loyalty to Jesus Christ, the Lord of Righteousness, it has done grievous harm to the cause of religion on this earth, and it has lost the greatest opportunity in history for moral and spiritual witness.

MUST FIGHT FALSE PACIFISM

The Church must speak out boldly against that false pacifism which, while wearing often a Christian garb, undermines the foundations of both morality and religion. This spirit of false pacifism manifests itself in many ways. It refuses to take sides between right and wrong. It declines to form a moral judgment between the wronged and the wrongdoer, and will neither condemn the evil nor uphold the good. Because war is evil it condemns equally and without distinction all who engage in war, without regard to the merits of their cause, and defames the soldiers of freedom by describing all war alike, whether offensive or defensive, as "useless slaughter." It fills the air with thoughts and suggestions of a false peace which

would give the murderous aggressor power greater than ever, and leave him with victory in his hands.

Just because we want peace, we will listen to no word or suggestion of peace with an undefeated and unrepentant Prussia. Until the Prussian military power is crushed and broken, there can be no peace. Until that is accomplished, no treaty or agreement will have the smallest value. So long as the Prussian armies hold the field, the word peace is suspect from whatever source it may come.

BOLSHEVISM IN AMERICA

In the United States some of our pacifists are now telling us that we must not dwell on the wrongs which Germany has done, that we must feel no hatred against these deeds, or at any rate, no anger against those who are guilty of them. We are told that we must carry on the war without moral passion, that we must forgive the red-handed murderer who is still exulting in his crimes, that we must refrain from any harsh judgment of these crimes because we ourselves are sinners. This teaching has a somewhat Christian sound, and is accepted as such by some of the unthinking. In reality it is as far off from Christianity as light is from darkness. It is essentially un-Christian, and thoroughly immoral. Such teaching would bring the world to moral ruin like that in Russia. It is religious Bolshevism. It holds up before us a God whose character is easy tolerance of wrongdoing and feeble amiability.

The God in whom Christians believe is one who loves righteousness, and who hates and punishes sin. God does not forgive the sinner while he continues in his sin, and the Bible makes this abundantly clear to us. The man who does not hate evil is no true lover of the good: "O ye that love the Lord, see that ye hate the thing that is evil." This is the message that the Bible gives us and that we need to preach today. We are all called now, not to tolerance, but to stern dealing with almost unbelievable iniquity. As true men and women, and as true Christians, we have no right to be tolerant of these things that Germany has done. We must keep the flame of our moral indignation hot and burning. We must allow nothing to dull or dampen it until these deeds have been atoned for, so far as may be, and their perpetrators are made incapable of continuing or repeating them. We owe this to God, to ourselves, and to all those who have suffered so deeply for the right. We owe it even to Germany herself. It is the stern condemnation of her deeds by the moral judgment of the world, as well as our combined force of arms, which will bring that criminal nation at last to realization and repentance.

CHRIST'S FULL GOSPEL NEEDED

In this great day of trial the Church must preach the full Gospel of Jesus Christ as she has never preached it before. We must make men believe and know that Jesus

lives, and that he alone can save. This war has not yet brought us to our knees before him as it must bring us there, but Jesus Christ is today more real, more living, more powerfully present to the world, than he has ever been. Again and again I have been both surprised and touched by the half-hidden, underlying faith in Christ among our soldiers, both officers and men, revealing often in those who seemed least likely to show it. Over the homes where sorrow has come which will never be removed, over the wreck and ruin of the battle areas, over the far-reaching ranks of our combined armies, there is one Figure to which men are looking for the hope and help which this world cannot give; there is one Figure which stands out before men mightier and holier than ever. It is the figure of a man with arms outstretched from the Cross. It is the Figure of Jesus, who lives and who alone can save.

Jesus lives, and can save, and he is at God's right hand. We must make men believe and know that he is our Judge. He is not a pacifist. He is not neutral between good and evil. He makes no peace with men until they repent and return to righteousness. Before this war we had allowed the fact of Christ's Judgment to fall into the background, and he had therefore become less real to us. We had allowed German rationalism to weaken and devalue our faith in him. We see now where this was leading the world, and where it has led Germany. We know now that German atheism prepared the way for German frightfulness. If the Prussian rulers had believed that Jesus lives, and will judge, they would not have planned and brought on this war. If the Prussian soldiers had believed in Christ's judgment, they would not have committed those deeds which have shamed humanity in the past four years; no power on earth could have forced them to be guilty of these things. Men need, we all need, to keep in view this great fact of the Judgment. Without this, God's presence and his law become unreal to us. We must proclaim the Gospel of Christ with new power. We must make men know that Jesus reigns and will judge.

THE VICTORY TO BE CHRIST'S

Jesus lives and reigns, and he will have the victory. We must make men know that the issue is in his hands. He is on the throne. All power is given unto him. However men may oppose and defy him, he will rule. He takes the very schemes and crimes of the wicked and overrules them to his own great ends. Even now, in the midst of the trial and suffering of the war, we can see that he is doing that. Fearful as the war is, unspeakable as is the crime of those who forced it on the world, it is bringing the nations into a new brotherhood. Out of it is coming not only a new chapter, but a new epoch in the world's history. A war planned in the interests of military tyranny has brought us in sight of the Federation of the World.

More than ever before, as a result of this struggle, the kingdoms of this world are going to be the Kingdom of our God and of his Christ.

It is this which makes this war different from any that has preceded it. It is this which gives us courage to go on at whatever cost, with confidence as to the outcome which nothing can shake. We are fighting that Jesus

Christ may be the actual ruler and Lord of this earth. The young men of our armies have some real, if partial, vision of this. They know they are offering their lives on the altar of right and justice. They know they are dying that the world may live. It is this which uplifts and transfigures them so that in the roughest of them we see a new dignity, a new nobility of soul and spirit. They know they are on a high and holy mission. Whether they fully realize this or not, they are fighting to uphold the things for which Jesus Christ stands, and which he came down to this world to establish. Whatever may befall them we have this unspeakable comfort, that they are giving themselves for the things for which he died. They are in literal fact and truth the soldiers of the Cross.

"THE BATTLE OF THE SON OF GOD"

The war may yet be long. We may have to make sacrifices of which we have not yet dreamed, to meet terrors such as we have not yet imagined. We shall not falter. We shall make no compromise with that foul and monstrous Thing which bears the name of Prussianism, which has risen to curse and desecrate the earth. We have neither doubt nor fear as to the final result.

For this is a struggle between all the forces which make for the coming of Christ to rule this world, and all the forces which defy and oppose him.

The sword which we have drawn is consecrated on the altar of human freedom, and on the altar of the faith and truth of Jesus Christ.

The battle which we are fighting is the battle of the Son of God.

A Song of Love to Germany

A Reply to the Hymn of Hate

THOU hast sung to me thy hymn of hate, my Brother; now shall I chant to thee my song of love.

And my song of love shall prevail over thy hymn of hate, and the worlds of men and gods shall proclaim me to be the master-singer, inasmuch as in my song is a truer human note than in thine.

By the power of my song I shall subdue thee unto the dominion of my King of Righteousness, and thou shalt become the most willing and most obedient subject of my Prince of Peace; and thou shalt yet serve him far more faithfully than I have served him.

By love I shall heal thy soul of its frenzy. By love I shall deliver thy mind from thy self-created madness.

For it is not really my Brother who sings this hymn of hate, but an evil thing who obsesses thy fair soul.

Therefore thy hymn of hate hurts me not. Nay, but I rejoice in it, for to me it is a sure sign that thy madness is passing from thee.

For a hate such as this only comes to the soul or conscious state of man or society that is about to pass away. It is the shriek of its death agony; it is the sore crying of its last struggle.

* * *

My Brother, my own Brother, son of my own Father, son of my own Mother, I wish for thee now the best that

can be given thee of Heaven. And thou knowest, sure as I chant to thee my love, so sure would I serve thee in the best way I can.

And no better way can I see to serve thee well and for thy good, even now in this hour of thy dire need, than to seek to save thee from thyself.

For thou hast generated a false self; thou hast created a hideous thing, a monster of death, a phantom of hell, an image who is verily a masquerade of thy true Self, fiction of thy lower nature, a creation of all thy unworthiness.

Unreal, yea, a lie in the very existence of this *eidolon*, yet hath it the power to destroy thee.

Strong hath the monster grown and already it is strangling thee, yes, thee, my Brother.

Yet is thy virtue, yet is thy virility, yet is thy strength, and thy strength alone, in its clutch.

For thou hast long time nourished it well and right willingly on the finest elements of thy human soul and body.

* * *

O Brother, know that this self-engendered, self-nourished monstrosity obsesses thy fair manhood, deludes with foolish imaginings thy true being, thy native mentality, puffs up with vanity thy soul, possesses with an insane pride thy whole nature.

Know that its will is, and can only be, to destroy thee. Its desire is, and can only be, to lure thee unto its hell, to win thee for its devouring.

* * *

O Brother, my own Brother, child of the one Mother, son of the one Father, during these woeful months I have sent thee love—ay, the best love that one human soul can send to another.

I know that this love shall find thee; I know that it shall save thee; I know that it shall slay thy destroyer; I know that it shall set thee free.

Hear my chant, my Brother, for if thou wilt only listen to it for a little time thou wilt perceive in its harmony the chord of the Christ melody.

Hear my song, my Brother. It is the song of thy love.

"There Will Come Soft Rains"

By Sara Teasdale

THERE will come soft rains and the smell of the ground,
And swallows calling with their shimmering sound;

And frogs in the pools singing at night,
And wild-plum trees in tremulous white;

Robins will wear their feathery fire
Whistling their whims on a low fence-wire;

And not one will know of the war, not one
Will care at last when it is done.

Not one would mind, neither bird nor tree,
If mankind perished utterly;

And Spring herself, when she woke at dawn,
Would scarcely know that we were gone.

—Harper's Monthly.

Surely, surely, thou canst now feel how great and true is my love of thee.

J. L. MACBETH, in the
CHRISTIAN COMMONWEALTH.

Missions at King Solomon's Mines

By F. L. Hadfield

Missionary of the Disciple Churches of England
and Australia to South Africa

WE, a company of missionaries, are being jolted along in a springless wagon behind a team of trotting oxen. After passing through an extensive valley we see in front of us a high granite ridge. We mount this and are descending the other side, when suddenly there bursts upon our view a sight that for sheer romantic interest cannot be surpassed in all the world. Buried amidst rocky hills, with tall, green trees overhanging its roofless walls is the great grey granite temple of Zimbabwe.

In what remote age was it built? Who were its builders? What was the form of worship conducted there? These and kindred questions are constantly being asked but never convincingly answered. Yet one thing is sure, that before the disappearance of water, possibly many centuries ago, left the place an uninhabitable waste, it was a centre of great activity in the getting of gold. The basin-like hollows worn in the solid rock, the rounded stones used for pounding the quartz that are still found lying among the grass are evidently the primitive stamp batteries, while the endless maze of walls surrounding the temple and the fort speak of a considerable population.

Thus it comes that some authorities linking ancient history with ancient buildings say that Great Zimbabwe was once the site of King Solomon's Mines.

LEARNING A LESSON

But it is not the elliptical temple with its narrow entrances, each one blocked by a solid circular tower of granite, so that no view of the interior can be gained from the outside, nor the fort with its perpendicular walls rising from the steep face of the rocky hill near by that claims our chief attention. We are there at the invitation of the Dutch Reformed Missionaries of Morgenster (Morningstar), a mission station about three miles distant, and are holding our Rhodesian Missionary Conference. There I learned a lesson.

Murrays and Louws were around you on every side, relations by blood or by marriage of the saintly Andrew Murray whose devotional writings have attained a world-wide reputation. It is not perhaps too much to say that his influence was, by the grace of God, responsible for planting in the wilderness the Morningstar Mission and many other missions of the Dutch Reformed Church of South Africa.

The earlier attitude of the Dutch here towards the native in spiritual things is well remembered. It is almost needless to recall the story of Robert Moffatt, who asked to be allowed to preach to the native servants of a

Dutch farmer. The man sprang up exclaiming that he would as soon call in the baboons from the hills to hear the Gospel. Yet today the Dutch Reformed Church is one of the foremost missionary bodies in the country, its money and its workers coming almost entirely from South Africa.

Chatting about this wonderful transformation with a Presbyterian missionary, I find that others are learning a lesson from it; that the Presbyterian Church at home systematically reduces its contributions to this country by £250 (\$1,250) per year, and that the Presbyterian Church in South Africa automatically takes it up.

The lesson is a striking one. The church that, desiring to evangelize the native races of South Africa, devotes its direct efforts only to those natives and to raising money overseas, is making a strategic blunder. It should be doing in the spiritual war what we hear so much about in the European War, striking in two directions at once. It should have one division of its soldiers of the cross striking at the white population, while another is attacking the black. The Dutch Reformed Church has clearly demonstrated that it is possible to have a church composed of South African whites so imbued with the missionary spirit that they themselves will do great things for the evangelization of the natives.

FRUIT FROM WHITE CONGREGATION

Is not our little cause on the Rand a striking case in point? Our European membership there is a mere handful, but George Khosa's report shows that he has started eight schools altogether and two or three small classes in Portuguese East Africa, and that he has won for Christ about 170 souls, but that he never could have done it without the help of those few whites.

Is not the conclusion obvious? In urging our great plea for the union of all God's people in a church formed upon the beautiful and simple New Testament plan, and in seeking the conversion of the South African native, we must never ignore the European population. The one is the natural stand-by of the other, and though it is as a rule necessary to have separate congregations, yet they

should move forward hand in hand so far as progress is concerned.

That funds for the native work would eventually be forthcoming from the white congregations is not the greatest advantage. Each of these congregations would, if from the first those who gathered them inculcated a true Gospel spirit, become a centre of activity among the natives in its vicinity, and in time we should be drawing our missionaries themselves from these same congregations. Thus instead of having to get men from overseas to come to a country whose race problems are most difficult to understand, we should gradually have a body of men in the mission field who from their earliest days were acquainted with those problems.

Our white population is not, as it is in India, chiefly an administrative class. In our large towns it is as dense as in Australia or the middle-sized towns of America.

A great change is coming over the white folk here. The influence of missionary and non-missionary writers is making itself felt. Men are conceding that the native has the right to expect of us uplifting and upbuilding of mind and heart. There is still a large and unreasoning section who think that the native is here only for our benefit, but with a considerable and a growing class it is otherwise. Typical of this better attitude I may quote the words of the Director of Education for Rhodesia, who, when he heard that I was leaving for the Rand, wrote to me on the subject of native education: "I have been glad to be associated with many missionary friends in work which I believe to be an essential part of the duty of the white race towards the native and colored populations in the midst of which our homes are placed."

God is opening a great door in South Africa. Who will help to enter in? We need men of consecrated common sense, full of zeal tempered with discretion, above all filled with the Holy Spirit, to help in either the European or native work. In the former they must be men who will inspire with a true missionary spirit the congregations that God will help them to gather, for thus they will be greatly serving the native cause also.

Bulawayo, Rhodesia, S. A.

The Pity and the Power of Jesus

By W. R. Nicoll

In the British Weekly

THE words of Jesus have been often classified as either restful or stirring. But the division is not quite accurate, for some of his sayings which seem to calm and soothe really inspire energy and movement. This is particularly true of the great promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The rest offered by Jesus is freedom to take his way of life. He offers to liberate men from the mass of restrictions and artificial regulations in which religion had been almost smothered. He pities them in the needless friction and confusion to which they were being exposed.

His pity moved always in two directions, not only towards the sorrows and pains of human life, but towards its blundering ignorance.

COMPASSION THROUGH INSTRUCTION

Instruction or revelation was one avenue of his compassion. When he saw the multitudes, "he had compassion on them, because they were as sheep, not having a shepherd: and he began to teach them many things." He was sorry to see people misled or troubled by a wearisome burden of secondary things, till they missed the open air

and the sunlight of the simple trust in God which he could reveal. He pitied them, and he said, "Come unto me"; learn from me the easy, unencumbered method of life upon the simple terms of God. His pity was intended to put them right for the way and the work of life.

He promises, "I will give you rest," and the promise throbs with impetus and cheer for the forward movement of the human soul in obedience to God; it is the rest of clear insight into the essentials of religion, as these are revealed in the following of himself.

PITY PLUS POWER

But the promise reveals his own resources as well as those within reach of men. For pity by itself is not a power. In fact, as sensitiveness to the needs of human life increases, it may almost overpower a man with the consciousness of his own impotence. The pressure of misery and ignorance becomes a positive torture to the mind, if it is impossible to do much or anything by way of relief. Over and again, in the correspondence of Dr. Arnold, when things went wrong at Rugby, or when the religious state of England seemed more than usually hopeless, the old Greek saying comes up: "This is the bitterest of all griefs, to see clearly and yet to be unable to do anything."

All unselfish, keeneyed souls know what this means. To see things going wrong, to see life being spoiled by misjudgment, to witness unchecked suffering and confusion and waste, is an experience which, even upon a small scale, is so bitter that those who feel unable to cope with the mischief sometimes relapse into tolerance in sheer self-defense. For pity, without any allies, is unequal to the struggle.

Now, Jesus saw the infinite pathos of human life with an infinite pity, but his pity had behind it infinite resources. He had just thanked God for his supreme revelation. Then he mused for a moment upon his own position: "All things are delivered unto me of my Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Then and only then he turned to the world of men with, "Come unto me." The call should never be dissociated from the previous words. It is only in the light of his consciousness that his call and promise are intelligible.

HOW JESUS FREES MEN

Jesus calls men back to a relation of the soul to God which is infinitely simple, but the gospel is not a mere simplification of Judaism, and the promise of Jesus is more than the secret of humanity and simple faith. Jesus offers to the burdened and tired soul of man more than companionship or a common method of trust. He does not propose some method of religion which we can take away and practice by ourselves, independently of him. He is the medium of this divinely strong and simple faith, which frees the soul from all its hampering oppressive restrictions. What he says is not, "Go to the Father directly, as I have gone"; it is "Come unto Me." This simple faith in God is in one sense an eternal instinct, but it is a germ which cannot ripen to its full blossom and fruit unless the warm springtide of his revelation passes over the soil.

And Christ's confidence on this point, his absolute assurance that he held the open secret of religion, is the sense of his compassion.

CHRIST'S UNIQUE SONSHIP

Without his own assurance of a unique sonship, he could not have faced, as he did, the daily rush of pity which streamed from his heart upon the woes and wants of men. He pitied them. But his pity was not a helpless wringing of the hands over the plight of men. It was pity with redeeming power as well as insight, pity equipped to deal with the situation at its worst. His divine commission lifted his compassion above all the weakness and wavering by which ours is so often limited. "In his love and in his pity he redeemed them," because he was himself in possession of God's full revelation. The eyes that looked out with pity on the world had been first lifted to the Father's will and vocation.

This is what explains, as nothing else can, the soliloquy: "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." Outsiders sometimes feel a touch of exclusiveness in these words. They argue them away, as if they were not worthy of Jesus; but the process is not criticism, and the result is not Christianity. The Christian recognizes that Jesus is really opening God's heart and hope, as none other could. For it was only this intuitive knowledge of the Father, which was his as it was not the possession of any saint, that enabled him to confront the dulness and ignorance and perversity of the world, even, aye especially, of the religious world, with the calm, deep assurance that he had the answer to all their doubt, the panacea for all their ills.

SHAKESPEARE AND JESUS

Mark Rutherford wrote, as the last entry in his diary: "In reading Shakespeare lately I have been softly overcome with a peculiar peace and repose. Controversy ceases, artificial difficulties lose their importance, anxiety disappears. I am as a child in the strong arms of a man who knows, but who smiles at my terrors." If the reading of Shakespeare can produce this effect, how much more the words of Jesus? If a human genius can so soothe and strengthen, how much more shall we be freed from our terrors and blundering by letting the promise of Jesus lift us to our true position towards God, the position of children?

And the strong Son of God faces us with the assurance that he can do this for us. We feel his pity, and in his pity a lifting power that robs anxieties of their uneasiness.

The New America

By Samuel Untermyer

THE aristocracy of the future will be an aristocracy based on service. That will be the sole test, and men will prosper or fail in the proportion in which they meet that test.

The America that will come out of the war will not be the America that entered. In the crucible of fire

through which we are passing America, once steeped in materialism and commercialism, will be purified and spiritualized.

The whole world believed that we were a nation of mere money makers with whom the mad race for money was becoming every day fiercer. The country was drunk and mad with the fervor of money making; extravagance and self-indulgence ran riot as never before and we were well on the road to our spiritual undoing.

Then suddenly, as if by magic, with the declaration of war, the whole face of the world changed for us. In making that momentous decision we builded far better than we knew.

In one short year, our people have learned that money does not make the man, or add one jot to his title to the respect of his fellow man. Never again will it be possible for any person to amass fabulous and unusable amounts, and it will be less possible to transmit money to create or perpetuate an indefinite aristocracy of wealth.

The old order has gone never to return. The social revolution brought by the necessities of war will go on and on. The nation's great natural resources will revert to the people; child labor will be contraband throughout the nation; there will be insurance against illness and un-

employment and old age pensions; and monopolies will be punished and suppressed and ruinous competition prohibited.

To America nothing will be impossible. Never again will this country take counsel of its doubts and fears once it is satisfied its cause is just.

The Wit of Dr. Gladden

An unfamiliar side of the big human that was Washington Gladden is revealed in a story contributed to the Congregationalist by a friend of the famous preacher. Dr. Gladden was on his way across the Atlantic. It was a stormy passage and many were seasick. One evening a literary entertainment was planned and Dr. Gladden was invited to make the opening remarks. He protested somewhat, saying: "Among so many contributors to the *Atlantic*, there ought to be some of rare literary ability."

There are two things you never want to pay any attention to—abuse and flattery. The first can't harm you, and the second can't help you.—G. Horace Lorimer.

America's Answer

By Frank W. Gunsaulus

WHOSE is this voice I hear at hint of day
Flushing my warriors' sabers piercing east?
The whine of Hun ungorged at terror's feast,
Or wounded minions dying on the way
Back from hell's dream in shameless night begot
When Hohenzollern fouled his Hapsburg sot?

'Tis Austria's lips I see, but German tones
Clatter and bludgeon in her whisper: "Peace."
Child am I now? My children's fleshless bones,
Stirring with dawn upon them, cry out "Cease,
Old and gray wolf! Red Riding Hood no more
Believes you, Monster Teuton, as before."

You told of peace through fifty years of lies,
Distilling liquid fires and building hells;
Betraining virtue where my virgin dies;
Your guns black-pointed toward cathedral bells.
I spurn your demon's word—
Give me your sword.

You murmured peace in sensual nights abroad,
Wenching young nations with your power and gold;
You left them peaceful after wicked bawd—
Master of wanton states with madness bold.
I cannot trust your word—
Give me your sword.

You shouted peace to quench all stealthy sound
Of iron heels and swarming legions dim;
The sleepless earth o'erheard the madman round
While wives and children dreamed of murderers grim.
I now abhor your word—
Give me your sword.

Yourself, with Holy Light behind your back,
Upon God's altar one vast shadow flung
And called it God—"the German God." Alack,
Beneath that shape infernal hosts outsprung.
"God?" Curse your God and word—
Give me your sword.

You blessed your "good old German sword and God,"
And swore their triumph only for our world.
In first pale dawn I bent your cruel rod,
And answer "I shall keep my flag unfurled.
I now despise your word—
Give me your sword."

That sword of yours lies not—that I believed—
Your blade our treaties rent when homicide
Raped Belgium, and when homeless millions grieved,
Floated my children landward on death's tide.
Not yours! I take its word—
Give me your sword.

If by that sword, so long your boast and pledge,
To end all strife, you come so near, too near
To whimper peace, I look along its edge
Blood dripping yet, nor dropping any tear—
I cannot trust your word—
Give me that sword.

Your sword is "German faith"; it bled France white,
To show our world its fate. 'Tis "Victory's wand"?
You wail "All, all is crimson, weary quite!"
Nay, peace must find your sword in mine own hand.
Oh, breaker of your word—
Give me your sword.

—In the Chicago Daily News.

The Larger Christian World

A Department of Interdenominational Acquaintance

Bishop Henson of England Still Under Criticism

When Dean Henson was made the Bishop of Hereford in England, the conservative element in the church protested his consecration. The Bishop of Oxford, a man of great influence, was among those making the protest. At this juncture the dean declared that he believed the creed *ex animo*. This has aroused criticism from the liberal wing of the church, who declare that it cannot be believed that way but only as the credal standard of another age. A recent issue of the *Hibbert Journal* takes the Bishop of Hereford to task for his seeming relapse to conservatism.

American Friends Doing Good War Work in Russia and France

The American Friends are conscientious objectors for the most part and they have organized a humanitarian service abroad which is in lieu of military service. During the past year they have spent over half a million dollars on this kind of work in Russia and in France. They have the only American or European staff which has been able to survive in Russia. The Russian staff has thirty members, of whom about half are English Friends. They have been at work mostly in the region north of the Caspian sea, in which there are 100,000 people, many of them Americans. The losses by death among these peoples has been about 55 per cent the past year. In France the Friends' representatives have been cutting timber and rebuilding houses and making rude furniture with which to settle the people in homes again. They are teaching modern sanitation and American methods of agriculture. The people are being encouraged to settle on their farms instead of living in villages in the older French way. The American Friends come mostly from the Orthodox meetings, though some financial aid has been given by the Hicksites.

Chicago Presbytery Administers Rebuke to Billy Sunday

Billy Sunday is attached to the Presbyterian denomination through the Chicago presbytery. This body, after having watched his work last spring, passed a vote of censure on their confere and after some debate authorized its publication. They said in the report:

"There were 5,223 cards given to pastors of our various Presbyterian churches, the signers of which gave the Presbyterian church as a preference. Thirty-two churches reported having received 109 members. If the same proportion prevailed in the other churches not reporting, the total number of accessions was 325. The largest number reported by any one church was twenty-five. After getting the views of all the pastors there is no disguising the fact the results were disappointing, although this does not necessarily mean the campaign was a failure. We would have been glad if all profanity and all vulgar expressions which really shock the moral sense could have been omitted. We believe, too, that better results would have been obtained if the invitation to trail hitters had not been so indiscriminate, and if greater care had been given to give those who came forward definite spiritual help."

Presbyterian Ministers Engage in Practical War Work

The Presbyterian preachers seem determined that we shall win this war. Rev. W. C. Gunn preaches on Sunday and works at ship-building through the week. A number of the pastors of North Dakota worked in the harvest fields this summer. Dr. John T. Bergen of Minneapolis spent his vacation as chaplain in the country, where the men are cutting

spruce for airplane construction. Rev. H. F. Shier has gone to France and left his wife to supply his church at Concord, Mich. Rev. L. V. Shermerhorn of Trenton, Mich., works in Detroit through the week helping make Liberty motors.

No More Camp Pastors

The denominational camp pastor is to be discontinued. The government will give these men three months in which to finish up their work, after which no more will be given access to the camps. Should these men try to continue their service it would be in connection with near-by churches and with no special privileges. Probably few men wish to continue the work under such a handicap.

A University for Brazil

Among other things accomplished by the Panama Congress of mission workers was the gaining of a new understanding of the educational needs of Latin America. One result of the congress plans is a great university which is soon to be founded in Brazil. The United States has five times as many schools as Brazil, with ten times as many pupils in attendance upon them.

Moral Aims of the War

The National Committee on the Churches and the Moral Aims of the War will put some strong speakers in the field this winter. Among these will be Chaplain Daniel Couve, a French Protestant pastor, who is expected to arrive in America some time this month. The movement will endeavor to keep to the front the Christian attitude toward world problems.

One Day's Income for Missions

The Episcopalians are supplementing their missionary giving by getting people to pledge one day's income to missions. The plan has already brought in a hundred thousand dollars this year, which is said to be very much better for the number of weeks involved than last year's record.

War Work Council Holds Great Meetings in Chicago

Church Federation secretaries from all parts of the country have been in convention in Chicago the past week discussing the moral aims of the war and the question of church co-operation in the war. The two great speakers at the mass meetings of the Chicago Inter-Church War Work Council, which works in connection with the Chicago Federation, were Rev. Arthur T. Guttery and the Bishop of Oxford. The Rev. Mr. Guttery makes a plea for a permanent understanding of America, Great Britain and France after the war. His address punctures very adroitly the American prejudices against British ways, and lays the foundations for friendship and understanding. The Bishop said he assented heartily to all his associates had said: "We feel," he added, "that world politics has been left in the past to a few statesmen and to secret diplomacy, and I suppose one of the great necessities for democracy is to learn that it has got to extend its interests until the relations between nations shall have become a matter of interest to the common man. We desire to bring it about that the people should join in feeling that military ambitions and separatist ambitions have been a curse and that a mutual understanding between nations is the only secure basis upon which a permanent peace can be built." The Bishop said there is throughout the British Empire, and especially among church folk, a grim determination to fight on until a peace of right has been established, and a solemn determination not to leave any part of that task to their children.

ORVIS F. JORDAN.

The Sunday School

Leaving Home*

HUMAN nature changes. The fact that it is capable of change makes the gospel available. But there are many elemental experiences that are essentially the same in every age, every clime, every environment. One of these is the experience of leaving home. I shall never forget the morning I left home for college. The farewell to my mother after the early breakfast, the hand-grasp of my father at the station. The last look out of the car window at the old, familiar places. I went out into a new world and never, really, came back to the abode of my childhood. We begin our Old Testament lessons today with the departure of Abram from his old home. It was a radical change. He left the old associates; the old religion; the old schools; the old



Rev. John E. Ewers

ideas and fared forth, westward, following a new God and ready to lay the foundations for a new race.

To him who loves adventure here is a great tale. I do not know how the new religion reached this great soul in far away Ur. I do not know how Joan of Arc was impressed. I do know that certain sensitized souls are capable of taking impressions which the common soul cannot. It may be that, were the process studied, we all might become sensitized souls, just as a certain treatment produces the film for the kodak. But this I know: a celluloid collar will not receive a picture even if placed in a Brownie! Religious education would do well to develop the process of converting the soul of the average child into a film capable of receiving heavenly pictures.

In some way or other the true God impressed himself upon this great heart and led him toward the promised land in the distant west. No doubt, disgust with the current idolatry and its degrading practices had much to do with the process in Abram's mind. No doubt, his imagination and meditation had much more to do. Perhaps some brave sweeping aside of the clouds revealed in his own soul the true God. I wonder how many of us dare to cast aside all our prejudices and traditional thinking and fare forth on a great quest of absolute truth, and I wonder what would happen to a lot of our conventional expressions of religious life as a result. The average churchman is bandaged, worse than Lazarus, with grave-clothes. He needs to have some divine Lord call him forth from his traditional wrappings. Life would be great after that!

The world war is ripping off the grave-clothes from the churches. Union services have been the order of the past summer. We have been getting acquainted with our religious neighbors—and we have found them religious. I have been taken for a Presbyterian, a Baptist, an Episcopalian, this summer—evidently we all look alike, we all act alike—so long as we all follow Christ we are alike. As we get down to essentials we shall find that nothing counts except our vital acceptance of the Lordship of Jesus, not only as an intellectual dogma, but much more, as the Ruler and Friend who determines our way of brotherly kindness in living every day.

Let us see: Abram followed the gleam. He went out into the vast west. He built, everywhere, his altar. He sinned. He repented. He became mellow and magnanimous. He prospered. He became the father of a great race. *He lived a big life.* Had he stayed at home, all his life would have been bound in shallows and in miseries. He would have dwelt in a little, conventional, buttoned-up world and have died unknown. His great life became a blessing until in three religions he stands out like a tower of strength—a massive, heroic type.

*Lesson for October 6. Gen. 12:1-9.

Abram is a challenge to me. He bids me dare to break with the conventional present. He bids me throw away the past's blood-rusted key. He bids me fare forth into the new day, trying to be led only by the true God who will manifest himself to me if I study how to allow Him to impress me. How startling a thing it would be if some of us should begin to live the Christian life in 1918! Our bravery is challenged; our devotion.

* * *

The Man in the Hill*

TWO men claim our attention in this lesson—Lot of the Lowlands, Abram of the Highlands. I heard a sermon in Massachusetts about twenty years ago, in which the preacher said something like this: "Lot may be down in the rich plains, but God will always have his man back in the hills to whom he will communicate His will." I shall always cherish the impression of that big sermon. The preacher traced the fall of the world-loving Lot and the rise of the God-loving Abram. God will always have his man in the hills. The man in the hills may not have as fat pastures. The man in the hills may not be the hail-fellow, well met—he may have fewer so-called friends, he may not have as many amusements. But the man in the hills will see God. God will talk to the man in the hills. God will use the man in the hills to work His will in the earth. When Lot gets into trouble he will come to the Highlander for help and he will find it.

The contrast is vital. Today we have the same thing over and over again. These two men belong to our churches. Lot was a good-enough sort of chap as men go. All he wanted at first was a lot of money. All he wanted was an easy way to make it. All he wanted was to know a bit about the big, interesting world in which he lived. He wanted to see life. He wanted his children to have all the advantages! He succeeded in giving them all the disadvantages! He made it as hard for them to be good as

*Lesson for October 13. Gen. 13:5-11; 14:14-16.

John R. Ewers as an Interpreter of the Bible

IN a letter written to the editor of the "20th Century Quarterly"—which is now first published for the autumn quarter—one of the most prominent Disciple leaders, the pastor of a great church of 2500 members, said: "Turn John R. Ewers loose on the lessons. He's the biggest man among us in the field of Scripture interpretation for Bible classes."

But—Mr. Ewers' lesson talks form but one feature of the new Quarterly. Herbert L. Willett, Jr., Prof. W. C. Morro and W. D. Ryan are fully as good in their respective fields as Mr. Ewers is in his. See the ad on page 2 of this issue for a statement of their part in the making of the "20th Century Quarterly."

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possible, which is precisely what we see a lot of rich people doing every day. That's the reason why some of the Mountain Whites from our southern schools will be remembered when these pampered children shall have been forever forgotten. Tell me, what was wrong with Lot? Tell me, what was wrong with the Rich Fool? Were they not both excellent business men? Were they not both worldly-wise? In a society of climbers what have you to say? The lesson is pat. Abram had sinned. He was not perfect. He was no putty saint. Egypt had been too much for him. A beautiful woman and a King had been his undoing. He had lied. He had suffered. He had learned his lesson. He was now God's man. He lived in the hills. God's will was first from now on. He prayed. He thought. He planned. He gained strength, not from the hills, but from God. With single purpose he lived his chastened life. He was humble now. He was devoted with singleness of heart now. God spoke directly to him now. He lived for God.

Where do you dwell—in the plain or on the hill? Sodom, with all its allurements is in the rich plain. God is in the hill. It would be well to search our hearts to find out whether our motives most resemble those of Lot or those of Abram. If we find that our motives head up in worldly ambitions, wealth, social prestige, amusement, ease, pleasure, personal honors, the sweet plaudits of the fickle crowd, then we are like Lot. If we love the church, its missions, if we love to save men for their sakes, not ours; if we love to teach the truth for its sake, not our own; if we live close to God and seek to build up His kingdom as our chief concern, finding our highest joy in seeing His will done in the world, then are we the followers of the Great Highlander, who talked with God in the hills.

The story of Lot is not new. I knew a man who seemed to live happily with the wife of his youth. Suddenly something happened. The joy went out of his home. He gave his wife plenty of money—he gave her everything but his love—that he gave to another who had crossed his path. Again and again have I seen people leaving their first pure love for Christ because some worldly thing had crossed the path. Church life first became perfunctory, then dead. Down into the lowlands they went; down to Sodom. They got rich too quickly; they could not stand honor; pleasures overcame them; companions got the better of them—they followed Lot into the miasmas of the plains. But God will always have his man in the hills—will you be that man? JOHN R. EWERS.

Books

HIGH ALTARS. By John Oxenham. This author, a chaplain with English armies, has won the title, "The Poet Laureate of the Great War," by his excellent verses, and in this little volume he adds to his laurels by his interpretations in prose of the human side of the conflict, especially from the religious viewpoint. A number of good verses are included. (Doran. 60 cts.)

THE SHORTER BIBLE. This does not pretend to be a new version of the Scriptures, but is simply a gathering together of portions of the Bible considered most vital to the times and an arrangement of them in such manner as to present a running narrative of scriptural facts. The editor of the work is Professor Charles Foster Kent. The "Testament" of this new publication is just from the press and is listed at \$1. (Scribner's.)

POEMS AND LYRICS OF IBSEN. Ibsen has become most widely known by his social dramas. But his work was not confined to these. This volume brings together most of his earlier poetic work, and also one of the best translations also of his "Brand." Students of the great Norwegian will find this work of much value. (Dutton. \$1.25.)

WINGED WARFARE. By Major W. A. Bishop, of Canada, and the British Flying Corps. Major Bishop has won all four honors within the gift of the British government—Military Cross, Distinguished Service Order and the Victoria Cross.

The romance of the war from the aeronautic side has been captured and put into this volume, which is attractively written, in addition to being full of "thrills which leave the reader breathless after the swerve and dip of battle." A number of full page illustrations make the narrative still more vivid. (Doran. \$1.50.)

FROM BASEBALL TO BOCHES. By H. C. Witwer. "A little nonsense now and then" is not out of place in war-time. Ed Harmon, a famous baseball player, tells in a number of letters written to his "pal back home" what he sees "over there," what he thinks about things, and he mixes in a good deal of philosophy and satire. Lively and restful and a most excellent gift for the boy who has gone across or who is going. (Small Maynard & Co. \$1.35.)

THE ZEPPELIN'S PASSENGERS. By E. Phillips Oppenheim. A German spy story that makes one take long steps to keep up. An observation car attached to a Zeppelin containing one passenger, a man in civilian clothes, is dropped into a quiet English sea-coast town, and only a derby hat is found by the startled visitors. That is the way the story begins and is sufficient to promise a thrilling tale. (Little, Brown & Co. \$1.50.)

OUR ADMIRABLE BETTY. By Jeffery Farnol. Those who have read "The Broad Highway" and who are weary of war terrors and topics may through this latest Farnol book retire to the quiet of English country life of the early eighteenth century and breathe for a few hours the spirit of romance which this author can so successfully conjure up for his readers. It has all the charm of the earlier story which brought Mr. Farnol to fame. (Little, Brown & Co. \$1.60.)

ATTRACTIVE JUVENILE BOOKS. Those who are looking forward to making holiday gifts of books to young people of intermediate age would do well to consider the publications of the Wilde Company, who each autumn bring out a very attractive list of stories for both boys and girls. All these stories are chock full of modern interests. The list for this year includes the following: "Boy Scouts in Glacier Park," by Walter Pritchard Eaton; "A Girl Scout of Red Rose Troop," by Amy E. Blanchard; "The Secret Wireless," by Lewis E. Theiss, and "The Spy on the Submarine," by Commander Thomas D. Parker, of the U. S. Navy. (W. A. Wilde Co. \$1.25 each.)

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A Prayer at Church

ALMIGHTY GOD, Lord of nations, Leader of peoples, Father of humanity, we would open our window toward Thy Holy City, lifting up hands in adoration and supplication. Grant us the pure heart, the enlightened mind, the reverent spirit, that in this moment of rest and retrospect we may commune with Thee, spirit with Spirit, and renew our sense of the things that endure in the midst of endless change. With hearts full of nameless needs and sacred memories, we would praise Thee for Thy loving kindness, or Thy Divine guidance in human affairs, for Thy leadership of those who put their trust in Thee and seek to do Thy will.

Humbly, we beseech Thee today for a great nation, founded in liberty and dedicated to the practise of brotherhood; a land where many peoples are gathered under one sky, brought together by Thy will that together they may work out Thy vast purpose upon earth. Reverently we thank Thee for what was pure and strong in the faith of those who shaped that nation from rude beginnings, for the visions of great souls and the yearnings of obscure lives by which it has been led, not without trial, into these larger days. In times of adversity be Thou our strength; in the more awful testings of prosperity, save us from the careless mind, from foolish pride which forgets the sternness of Thy law of right.

For the reunion of two mighty peoples, one in arms, one in arts and aims and ideals, drawn together by a common peril and a common obligation, we praise Thee and give thanks. God of our fathers, may Thy spirit preside over their new friendship, making it frank, free, and faithful, and, if it may be, fruitful for the security and happiness of all mankind. Lead us by Thy grace to the clearer air of Thy truth, that together we may seek, and, seeking, find that clarified judgment, and in the calm of great decisions choose, out of many ways, the one straight path of Thy will. Make us lovers of justice between man and man, between nation and nation, and may we have full assurance that Thy justice faileth not, and that above our broken purposes Thy purpose will triumph.

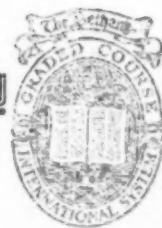
Lead Thou our leaders; grant them insight, fidelity, and patience, that they may be divinely obedient, in their great tasks, finding in Thee their refuge in perplexity and their light in darkness. For the King and his Ministers, for the President and his Cabinet, for our leaders on land and sea, we pray Thy blessing and guidance. For our brothers in battle, our sailors on the grey wastes of the sea, for all who dwell in the house of pain, for those who wait and work at home, we pour out our hearts in prayer. Behold we lift up our desires and hopes to Thee, and pray to make us worthy to receive from Thyself that purity which shall touch our lives to finer issues of service. In the name of Jesus, Amen. JOSEPH FORT NEWTON.

The Vision

By Thomas S. Jones

ACROSS the fields of long ago
He sometimes comes to me,
A little lad with face aglow—
The lad I used to be.
And yet he smiles so wistfully,
Once he has crept within—
I think that he still hopes to see
The man I might have been!

—Reprinted from "The Bulletin," published at the California State Prison.



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(For pupils about 20 years of age)



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News of the Churches

Death of Dr. Vachel Thomas Lindsay, at Springfield, Ill.

Dr. Vachel Thomas Lindsay, one of the oldest of Illinois Disciples, passed away in his home city, Springfield, September 20th, after a brief illness. Though a very busy man in his profession, he was a regular attendant at First church, of which he was a member for forty years and in which he was an active elder for thirty-eight consecutive years. In 1913 he and Mrs. Lindsay—who has rendered valuable service in the work of the Christian Woman's Board of Missions—visited their daughter, Mrs. Dr. Paul Wakefield in China, that they might also make a first-hand study of the work in the Orient. Upon their return, the doctor wrote a series of valuable articles for the local papers which aroused much interest. Thus, while giving of himself without stint to the service of his community, he was not only a vital part of the local church but a student of its larger problems. To his children, Mrs. Joy Blair of Cleveland, Mrs. Paul Wakefield of China and Nicholas Vachel Lindsay of Springfield he leaves an enviable heritage and to his good wife a blessed memory.

Secretary Abe Cory Will be at St. Louis Convention

R. H. Miller, of the Men and Millions movement, reports that a cable has been received from A. E. Cory, announcing that he will arrive in America a week before the national convention. Mr. Cory has had some remarkable experiences on his trip to Europe and the battle fronts, and he is hurrying home in order to attend the convention at St. Louis and following that to undertake the leadership of the campaign this fall for the United Budget and the nationwide Every Member Canvass in the churches. Mr. Cory will speak on Sunday evening at the convention, relating his adventures and observations on the battle fields. Notwithstanding the fact that the Young Men's Christian Association is asking Mr. Cory to give all of his time to its work, he has decided that the more important service for him is in the carrying forward of the new brotherhood plans, as well as the completing of the larger program of the Men and Millions Movement.

Date of St. Louis Convention Is Fixed

E. S. Hallett, chairman of one of the St. Louis convention committees, sends by wire the following message: "Convention date positively fixed October 9-13. Those expecting to attend should write me with regard to entertainment." Mr. Hallett may be addressed at 5156 Cabanne avenue.

F. E. Smith, of Indiana, Becomes Ministerial Relief Secretary

W. R. Warren, president of the Board of Ministerial Relief, writes that F. E. Smith, of the church at Muncie, Ind., has been elected secretary of the board. Mr. Warren was formerly secretary, but upon the death of A. L. Orcutt, for over thirteen years president of the board, he was elected to succeed him. Since that time Mr. Warren has carried most of the responsibilities of leadership in ministerial relief, but now that he has been elected editor of the new united

missionary magazine of the Disciples, Mr. Smith has been urged to undertake the secretaryship. He has accepted the call and his congregation has reluctantly but graciously released him for the larger service as soon as his successor can be found. In the meantime he is allowed to spend one or two days of each week in the office in Indianapolis. Mr. Smith was born in Illinois, reared in Kansas, California and Iowa, and was educated at Eureka College, with a year of post graduate work at Drake. He has had two very successful pastorates of six years each, and Mr. Warren believes him "ideally qualified for the great work that we have insisted upon his undertaking." He further writes:

"Stalwart in physique, in personality, in faith and in consecration this man is eminently qualified for the largest Christian service. His deep and well-proved interest in the cause of Ministerial pensions makes him especially fitted for labor at this task. He combines in an extraordinary way the qualities and achievements of preacher and administrator. He is a beloved pastor, a cherished friend, an American patriot, with the whole world upon his heart. Our ministers will find in him a wise and safe counselor, and the churches a devoted servant of the whole body of Christ, true as steel and constant as the polar star." Mr. Smith will deliver the annual address for the board at the St. Louis convention, Saturday afternoon, October 12, and will, of course, be present at and participate in the conference of the Pension plan in the Union Avenue Church, St. Louis, Tuesday evening, October 8.

Kirby Page to Enter Columbia University

Kirby Page, who for two and a half years traveled with Dr. Sherwood Eddy in various parts of the war zone and in the Orient, and who for the past summer has been serving as private secretary to Dr. John R. Mott, general secretary of the Y. M. C. A., will begin this year a full graduate course in the department of Sociology. In connection with this work, he has accepted the call of the Ridgewood Heights Church of Christ, Brooklyn, N. Y. His address will be 611 Fairview avenue, Brooklyn.

Dr. Ames' New Book on "The New Orthodoxy" Now Out

Dr. Edward Scribner Ames, of the Philosophy department of the University of Chicago, and pastor of the Hyde Park church, and the author of "The Psychology of Religious Experience," "The Higher Individualism," and "The Divinity of Christ," has a new book from the University of Chicago Press entitled "The New Orthodoxy." The book deals with "the problems of the religious sentiments, of personality, of sacred literature, of religious ideals and of the ceremonials of worship," the chapter titles being: "The New Orthodoxy: Its Attitudes"; "Its Dramatis Personae"; "Its Growing Bible"; "Its Changing Goal," and "Its New Drama." The book may be secured from THE CHRISTIAN CENTURY Press.

Garry L. Cook in a Larger Field of Service

Garry L. Cook, for nine years state Sunday school superintendent in Indiana, now has charge, under the Amer-

ican Society, of the Central Regional District, which includes the states of Indiana, Illinois, Wisconsin and Michigan. Mrs. Lida B. Pearce, a Hoosier by birth, and for many years a teacher in both public schools and Sunday school, is the elementary superintendent. She has been associated with the C. W. B. M. for the past ten years. Mrs. Leola D. Underwood, wife of the late Charles E. Underwood, is the office secretary. Mr. Cook had a successful series of institutes in the Chicago churches last week, and was in Bloomington, Ill., last Sunday, with Edgar D. Jones. He will conduct a school of methods at First church, Charleston, Ill., October 14-18, being assisted by Mrs. Pearce, Miss Cynthia Maus, J. C. Mullins, of Mattoon, and John R. Golden, minister at Decatur.

Illinois Has New Woman Minister

Peoria, Ill., has its first woman pastor in the person of Miss Amelia Gerke, a graduate of Bethany College. She was recently installed as pastor at Central church, Peoria, F. Lewis Starbuck and President H. O. Pritchard officiating. Mr. Starbuck delivered the charge to the new leader, and President Pritchard preached the sermon of the evening.

M. L. Pontius as a Patriotism Promoter

M. L. Pontius, pastor of Central church, Jacksonville, Ill., has served three months as Camp Pastor in Camp Logan and Camp Grant during 1918. Last spring he was a speaker on the Liberty Loan train and has been active in all of the war interest campaigns. His church has gladly released him for this service. That this has not interfered with the church work in any material way is indicated by the fact that the congregation is meeting all of its missionary appointments which, including Anti-Saloon League receipts, amounts to \$3,257.18 for the missionary year. On September 15, the church received a communication from the Federal government requesting the release of the pastor during the Liberty Loan campaign that he might serve as manager of one of the trains touring Southern Illinois, Southern Indiana, Western Kentucky, Western Tennessee and Northern Mississippi. The church unanimously voted to release Mr. Pontius for this service and he left for St. Louis on Friday, September 27. The audiences and offerings at Central Church have been much larger during September, 1918, than any corresponding month during Mr. Pontius' more than four years ministry in Jacksonville. There have been nine additions, two baptisms, this month. A very definite program is planned for the winter.

Autumn Campaign at Richmond Avenue, Buffalo

Richmond Avenue church, Christ, Buffalo, N. Y., where Ernest Hunter Wray ministers, has launched a great campaign for the fall months. The pastor is leading his people in a revival along the lines of Bible study, prayer, missions and stewardship. During September he gave a series of lectures on Wednesday evenings on "The History of The Disciples of Christ." The interest in these lectures was unparalleled. During October and November the Wednesday evenings will be utilized in lectures by the pastor on tithing and all phases of giving. These midweek lectures are supplementary to a series of sermons that will be given on Sundays during October and November. At the morning service there will be a

series of sermons on "Significant Aspects of Modern Missions, General World Conditions and the Church." At evening service during October there will be a series of four sermons on "The Four Great Religions of the world." In November there will be a series of evening sermons on "The Four Great Sins of this Age." All these lectures and sermons are in preparation for the every member canvass which will be made the second Sunday in December. In addition to this, the pastor has secured the voluntary services of forty couples from

the church who will visit every home in the congregation for eight successive weeks leading up to the big drive in December. The first week in December will be known as "Old Home Week." On Tuesday night a play will be given, "The Every Member Canvass"; Wednesday night, business meeting and roll call of membership; Thursday night, "Fellowship night," ending with a great consecration service. During this campaign the question of money will be kept in the background. It is a campaign for a revival of the life of God in the church.

—E. B. Barnes spoke recently in the Jewish Temple in Paducah, Ky., in behalf of the Fourth Liberty Loan; \$100,000 was subscribed at the close of the service.

—S. E. Fisher, of Petersburg, Ill., has been called to Central church, Rockford, Ill., where he succeeds W. B. Clemmer, who is now engaged in war work.

—W. A. Fite, of Ashland, Ky., is one of the new recruits of chaplaincy service.

Features of the General Convention

At Union Avenue Church, St. Louis, October 9-13

GENERAL SESSION

Wednesday Evening, October 9,
7:30 o'clock

Address of welcome.
President's address, "The Church, the War, and the New World," Edgar DeWitt Jones.
Introduction of presiding officers.

JOINT SESSION OF C. W. B. M. AND THE FOREIGN SOCIETY

Thursday Morning, October 10—Mrs. Anna R. Atwater Presiding
Annual reports of Christian Woman's Board of Missions and Foreign Society.
Business Period, C. W. B. M.
Address: "Women in War Work," Mrs. Ida Withers Harrison.

Thursday Afternoon, October 10—A. McLean Presiding

Business Period, Foreign Society.
Introduction of missionaries present: W. C. MacDougall, Miss Minnie Johnson, Miss Olive Griffith, W. L. Menzies, W. E. Gordon, Dr. Ada McNeill Gordon, Dr. Minnie H. Rioch, India; Miss Winifred Brown, Japan; E. T. Cornelius, Mexico; Miss Nora Siler, Porto Rico; Dr. W. A. Frymire, Africa; Dr. W. E. Macklin, G. W. Sarvis, Miss Minnie Vautrin, China.

Thursday Night, October 10

Address, "The Life Call," R. H. Miller.

JOINT SESSION OF C. W. B. M. SOCIETY AND BOARD OF CHURCH EXTENSION

Friday Morning, October 11—F. W. Burnham Presiding

Salient feature of reports (ten minutes each).

- (1) Christian Woman's Board of Missions, Mrs. J. M. Stearns.
- (2) Church Extension, G. W. Muckley.
- (3) Bible School Department, R. M. Hopkins.
- (4) American Christian Missionary Society, Grant K. Lewis.

Survey of Immigrant Work (ten minutes each).

- (1) Among Orientals and Spanish, C. T. Cornelius, Texas.
- (2) Among European Immigrants, A. U. Chaney, New York.
- (3) Building Community Houses, (to be supplied).

Education Phases of Home Missions (twenty minutes each).

- (1) Educational program of the Woman's Board, Mrs. T. W. Grafton.
- (2) Religious Education in Bible Schools, P. H. Welshimer.

Business period, American Society.
Address: "The Importance of the Home Base, John H. MacNeill.

Friday Afternoon, October 11—Mrs. Anna R. Atwater Presiding

Report of Committee on Recommendations, International Convention.

Original survey of American Missions (ten minutes each).

- (1) Rural fields—Commission on Rural Churches, by H. H. Peters.
- (2) Rocky Mountain Region, C. W. Dean.
- (3) The Northwest, W. F. Turner.
- (4) Canada, Amos Tovell.
- (5) Co-operation in Regional Work, Mrs. Terry King.
- (6) Alaska, F. W. Burnham.

War Emergency Work (five minutes each).

- (1) Round Table conducted by E. M. Bowman, chairman War Emergency Committee.
- (2) Brief Messages from Camps and Cantonments by Camp Pastors and Chaplains.

Business period, C. W. B. M. Election of officers.

Friday Evening, October 11—F. W. Burnham Presiding

Introduction of home missionaries and workers of all boards.

Address: "The American Church After the War," Joseph E. McAfee.

AMERICAN TEMPERANCE BOARD AND NATIONAL BENEVOLENT ASSOCIATION

Saturday Morning, October 12

Review of report for year closing September 30, 1918, Milo J. Smith, acting secretary.

Address, Hon. Charles M. Hay, "The Outlook for Prohibition and the Disciples' Duty in the Premises."

National Benevolent Association: Chorus by Children of the Christian Orphans' Home.

Remarks by the president of the association, W. Palmer Clarkson.

Report of Executive Board, Jas. H. Mohorter.

Treasurer's Report, Lee W. Grant.

Election of officers and other business.

The introduction of the association's family from the various homes:

- (a) The Aged from Jacksonville, Illinois, Mr. A. C. Rice.
- (b) Mothers and Their Children, Mrs. H. H. Hodgdon.
- (c) Nursery Tots, and Other Children, with Singing and Exercise, Mrs. B. R. Brown.
- (d) The Motherless Babe, Mrs. F. M. Wright.
- (e) Children Placed in Family Homes, Mrs. S. H. Thomson.

Chorus by the children of the Christian Orphans' Home.

Note: Visit during the afternoon in-

termission to the Christian Orphans' Home.

BOARD OF MINISTERIAL RELIEF AND BOARD OF EDUCATION

Saturday Afternoon, October 12

Report of Board of Ministerial Relief, W. R. Warren, president.

Address, "A Permanent Ministry," F. E. Smith, secretary of the board.

Board of Education, R. H. Crossfield, president, presiding.

Annual report, acting general secretary, President R. H. Crossfield.

Address, "The Colleges and the War," President H. O. Pritchard.

Introduction of new members of the board, President John H. Wood of Southeastern Christian College; President Arthur Holmes of Drake University.

CHRISTIAN UNITY SESSION

Saturday Night, October 12

Report of the association for the promotion of Christian unity. Reception of representatives from Presbyterian, Congregational and other religious bodies.

"Christian Unity and the World Crisis," by H. C. Armstrong.

REGULAR SERVICES IN ALL ST. LOUIS CHURCHES

Sunday Morning, October 13

Sunday school in all churches.

At Union Avenue Christian Church, under the auspices of the Joint Committee on Missionary Education, Robert M. Hopkins, presiding. Devotions led by Mrs. Ellie K. Payne.

Preaching services in all the churches. Life Addresses and Communion Services.

MEN AND MILLIONS MOVEMENT SESSION

Sunday Afternoon, October 13

War messages.

Abram E. Cory, senior secretary of the movement, will be in charge of this session, as also the one on Sunday evening at 8:00.

CHRISTIAN ENDEAVOR SESSION

Sunday Evening, October 13

"The Work of the Year," a brief report and address.

A panorama of Christian Endeavor. Address: "Christian Endeavor's Challenge Emphasized."

MEN AND MILLIONS MOVEMENT SESSION

Sunday Evening, October 13

Service of Thanksgiving and Consecration led by R. A. Long.

Report of Men and Millions Movement, R. H. Miller.

Address, A. E. Cory.

—Charles A. Finch has resigned from the pastorate at Fayetteville, Ark.

—D. H. Bradbury succeeds W. H. Knotts, of Tarkio, Mo., church.

NEW YORK

CENTRAL CHURCH
143 West 81st Street
Finis S. Idleman, Minister

—Abbott Book, son of W. H. Book, Columbus, Ind., is reported to have left the David C. Cook Company, Elgin, Ill., to accept a position with the Standard Publishing Company, Cincinnati. Mr. Book is a Sunday school organization expert.

—W. D. Ryan, leader of Central church, Youngstown, O., has a new assistant pastor, J. C. Richards.

—The executive committee of the St. Louis Convention are W. Palmer Clarkson, chairman; George A. Campbell, vice-chairman; L. W. McCreary, secretary.

—Samuel S. McWilliams, who has served the church at Goldfield, Ia., for a year and a half, has entered the College of Missions at Indianapolis, where he will prepare himself for work in Latin America, preferably in Paraguay. Both Mr and Mrs. McWilliams are from Drake, which school has also five other representatives at the College of Missions this year.

—Pastor Coleman, of Cortland, O., until recently, is the new leader at Niagara Falls, N. Y. Charles S. Dickens, of West Mansfield, O., will soon be in his new field of labor at Columbia Avenue church, Rochester, N. Y.

—Professor Walter S. Athearn, of Boston University, has been requested by the Government to prepare a compact edition of his new book, "Religious Education and Democracy," to be sent out to all the nations of the earth for use during the coming reconstruction period after the war.

—Finis Idleman, of Central church, New York, who underwent a serious surgical operation last summer, is reported back at his work "in the pink of health."

ST. LOUIS

**UNION AVENUE
CHRISTIAN CHURCH**
Union and Von Versen Aves.
George A. Campbell, Minister

—G. W. Morgan, for several years leader of the Gloversville, N. Y., church, has resigned there and will probably accept a call to a church in Ohio.

—The program committee of the General Convention at St. Louis has cabled H. H. Harmon of Lincoln, Neb., First church, but for several months in war work in France, asking him to address the convention.

—W. C. Ferguson, state secretary of Mississippi, reports that the total of all missionary and benevolent offerings from the churches of the state will amount to over \$9,300, this being contributed by fifty-nine churches and schools. This is double any former totals.

—W. Garnet Alcorn is leading his congregation at Lathrop, Mo., in a meeting of over a month's services, with J. A. Kay, of Chicago, singing. To date thirty-two accessions to the membership are reported.

—Among the good things that have come to the Butler, Pa., church during the three years' ministry of Frank M.

Field are the addition of 355 members to the congregation, the erection of a fine educational building and a widening sphere of influence in the community life. An eight weeks attendance program is now under way. A community night, with pathoscope motion pictures and a song festival, will be a big feature in week night and educational plans. Special feature days emphasizing every phase of church and school activities are getting the attention of the community. Miss Mabel McCurdy, pastor's assistant at Butler, has accepted a similar position with Evanston church, Cincinnati, for the coming year.

—First church, Nevada, Mo., is more than holding up during the present crisis, especially due to the efforts of the pastor, Arthur Stout. His ability is recognized by the entire community. He is a leading figure in community advancement and in patriotic activities; he is chairman of the county Liberty Loan speakers bureau and is a Four-Minute man. The Nevada church will hold a revival the first three or four weeks in November. W. H. Pinkerton and daughter will real in the meetings.

MEMORIAL CHURCH OF CHRIST

(Disciples and Baptists)
Oakwood Ave. West of College Grove
Herbert L. Willett, Minister

—E. J. Willis, formerly pastor at Meridian, Miss., but for three years past leader at Cleburne, Tex., has returned to the pastorate at Meridian.

—J. G. Smith has resigned from the work at Harrisburg, Pa., and returns to Indiana. E. B. Munson has closed his ministry at Lancaster, Pa.

—C. Manly Morton, who has been serving the C. W. B. M. at Buenos Aires, Argentina, has been asked to go this month to Asuncion, Paraguay, where he will begin laying the foundations for the opening of the work in this newest mission field of the national board. Mr. Morton writes that Paraguay is about the size of the New England states plus South Carolina, and has a million population, from the standpoint of natural resources being one of the richest of the South American republics. He believes that in consideration of the remarkable material developments which the region is now undergoing it offers one of the most fruitful opportunities to mission effort possible.

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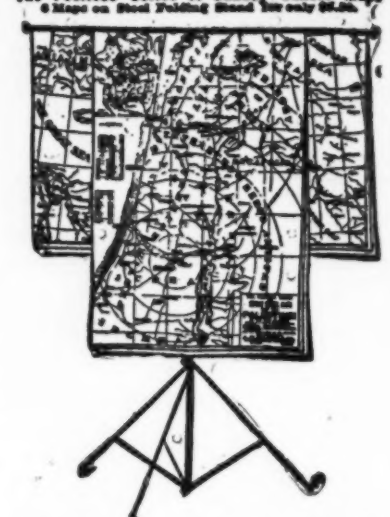
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—L. H. West, of Pearl, Ill., church, reports the close of a two weeks' meeting there, led by District Evangelist O. C. Bolman. There were a number of accessions to the church membership and the Sunday school was raised from a 30 per cent standard to almost a 100 per cent standard.

—George H. Combs, of Kansas City, has already sailed for France to take up war service.

—R. W. Lilley, for several years leader at Kirksville, Mo., has been tendered a call to the pastorate at Charleston, W. Va. He will visit Charleston before coming to any decision.

—W. D. Hawk has resigned from the pastorate at Havana, Ill.

—John L. Imhof is now preaching for First church, South Bend, Ind., from which field John M. Alexander has recently gone to a new pastorate in Missouri.

—M. G. Long, of the Windfall, Ind., church, writes that the congregation remains in the list of "unanimous churches," having reached its apportionment in all the societies but one, and an offering was sent for the work of that society. Mr. Long reports that "since we have been stressing missions during the past two years, money for local expenses come easier."

—The church at Sandusky, O., recently recognized the fact of higher cost of living in war-time by voting its pastor, E. S. Farmer, a substantial increase in salary.

—Edwin Marx, an honor man of Transylvania College, and for some time pastor at Dry Ridge, Ky., has resigned from this work and will sail from San Francisco October 12 for China. He will be located at the University of Nankin.

—Floyd B. Waggoner leaves Chambersburg, Ill., church, and R. A. Karraker leaves Rushville, in the same state, early this month.

—President Arthur Holmes, of Drake University, recently spoke at University Place Church, Des Moines, and by request gave his address on German philosophy and the causes leading up to the war. The editor of the Christian News says of Dr. Holmes: "Ye have formed a very high opinion of the mental and spiritual sanity of the new head of Drake University. There is a simplicity in him that marks the sincerity and spiritual depth of the man and his message."

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COMMITTEE ON RECOMMENDATIONS

By Graham Frank

The most important committee of the St. Louis convention is the Committee on Recommendations, provided for in the Constitution which was adopted at Kansas City. It is provided that this committee shall receive such reports of the General Agencies as may be submitted to it, shall carefully study such reports and make such recommendations to the boards and convention as seem wise; that to this committee all resolutions and other business shall be referred without debate and that it shall report at each daily business session of the convention.

The members of the executive committee of the convention, twenty-two in number, are members ex officio of the Committee on Recommendations.

Thinking that it will be a matter of brotherhood interest to know who will constitute the committee this year, I am giving the names of those who have been selected by the various state conventions and who have thus far accepted their appointment and will serve on the committee this year. While we could wish that many other states had provided their representatives, it is a matter of encouragement that in this first year under the new Constitution we are able to get together such a splendid body as at present constitute the committee. It is probable that other names will be added to the committee before it begins its important work in connection with the St. Louis convention. Every state and all of the Canadian provinces have been urged to select their representatives. The names of those who have definitely accepted their appointment to date are as follows:

Arkansas

R. C. Rose, Osceola.
B. F. Cato, Little Rock.

California

H. O. Breeden, Fresno.

Georgia

John H. Wood, Winder.

Iowa

Mrs. A. M. Haggard, Des Moines.

Illinois

John R. Golden, Decatur.
O. F. Jordan, Evanston.
M. S. Archer, Paris.
Mrs. Lura V. Porter, Carthage.
I. E. Hieronymus, Urbana.
Clarence L. DePew, Jacksonville.

Indiana

Henry K. Brown, Valparaiso.
A. B. Philpott, Indianapolis.
J. Boyd Jones, Terre Haute.
David H. Shields, Kokomo.
O. C. Riggins, Lebanon.
F. E. Smith, Muncie.
A. J. Loughery, Edinburg.
C. C. Garrigues.

Missouri

B. L. Smith, Moberly.
Geo. L. Bush, Carrollton.
E. F. Leake, Springfield.
B. A. Abbott, St. Louis.
H. P. Atkins, Mexico.

Montana

Walter M. Jordan, Butte.

Nebraska

L. C. Oberlies.
W. A. Baldwin.

New York

John P. Sala, Buffalo.

Maryland

H. C. Armstrong, Baltimore.

Michigan

M. H. Gerrard, Lansing.

Ohio

J. J. Tisdall, Columbus.
C. M. Rodefer, Bellaire.
A. R. Teachout, Cleveland.

Pennsylvania

J. Albert Hall.

South Dakota

Geo. O. Marsh, Aberdeen.

Texas

E. M. Waits, T. C. U., Ft. Worth.
L. D. Anderson, Ft. Worth.
Jesse F. Holt, Sherman.

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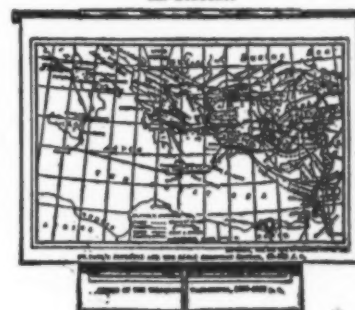
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